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removal of the daghesh prove that it should be classed rather as a Pāthāh-furtive than as a helping vowel? Is it not too broad to say (p. 14) that the Relative Pronoun (? Particle) is “usually supplemented by a personal pronoun representing the antecedent?” This statement is not very clear without illustrative examples, which are not given either in direct connection with it or in the exercise which follows. Is it true that (p. 47) “a construct followed by a definite genitive may be either definite or indefinite?” We have on the other hand the impression that a construct followed even by an undefined genitive is to some extent definite. בן-מלך is the son of a king as distinguished from בן למלך a son of a king. In the verb with suffixes shall we say (p. 54) that כתבת loses its last vowel? Is it not rather true that the suffix is attached directly to that vowel, as in כתבתי? In the notes (p. 35) the point in נ in the word ויבאן is called a *dagesh*. Is it not really a Mäppiq?

The Syntax would be made clearer by a few examples. There is no hint that the verbs with a double medial are found uncontracted as well as contracted in the simple species.

H. P. SMITH.

HISTORISCH-KRITISCHES LEHRGEBÄUDE DER HEBRÄISCHEN SPRACHE.*

The author of this grammar is one of the most active among the younger generation of Semitic scholars in Germany. A number of philological and theological works have shown him to be a man of rare erudition in this department, and of indefatigable industry. His best-known writings are probably his “*De criticae Sacrae argumento e linguae legibus repetito*,” published in 1879, and his “*Offenbarungsbegriff des Alten Testaments*,” published in 1882, while his “*Studien*” both in Hebrew and Ethiopic, have proved him well acquainted with the minutiae of the dialects. Naturally we expect that a grammar from such a source would have rare merits, and in this we are not disappointed. It is true that no grammarian of the Hebrew language can hope, at this date, to enlarge the materials of which a grammatical system is to be constructed; nor are the modifications of the traditional text, made by a closer critical study of the Massorah and other aids, of such a character and extent as to offer the grammarian new matter of any importance, as is shown by the texts issued by Baer and Delitzsch. Our Hebrew grammars can, accordingly, differ only in manner and method, but not in matter. A new candidate in this field can hope to receive recognition and favor only by a new and better arrangement and more rational explanation of the data and facts of the language. And in this regard König’s work has some features that entitle its author to the thanks of Semitic and Old Testament students everywhere. Especially is there one important characteristic in which his book is distinguished from all the rest and in which he supplies something that scholars have been in need of for a long time. To read only this or that grammar of Hebrew, one gets the impression that there are no points of doubt or debate in the whole field, and that none of the phenomena of the language admit of more than one explanation, the

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one offered by the author we happen to be reading. That such is not the true state of affairs is known to all who have gone a little beyond surface investigation; and that the different grammarians do not explain the facts of the language in the same way, but that each has his theory here and his hypothesis there, is known to all who have taken the trouble to compare two or more of the larger Hebrew grammars. Yet in all of these grammars, from the days of Gesenius on, the method has been in vogue of simply giving the explanation that best suited the author, taking no consideration or making no mention of what other authors have thought on these points. This rather one-sided method we find in all our larger grammatical systems. König, in this regard, supplements all of his predecessors by stating fully and clearly, on all points, the *status controversiæ*, giving the reasons pro and con wherever different views have been given by grammarians. He thus gives a vast amount of valuable information; and this is of such a character as to stimulate the student to further study and to independent investigation. On debatable ground he cites the authorities from Qimḥi on, and then gives the reasons for his own conclusion in the matter. This principal peculiarity of the work has brought with it a lengthy discussion of points that are elsewhere not brought out so prominently, as, for instance, the use of the Hölēm, the discussion of which reaches from p. 44 to 49; the pronunciation of the Qāmēç-Hāṭûph, from 90 to 111. As the book grew out of the author's work in the school-room, he has elaborated especially those points which cause the student the greatest trouble. In this manner he has endeavored to combine practical utility with a philosophically correct method of investigation, namely, the historical and analytical. It is to be hoped that König's work will be completed in the near future. Olshausen did not live to write a Syntax; Stade has promised to do so, but has not done it; we have nothing exhaustive and thorough in the Syntax of the language since Ewald's work. Certain it is that the researches in the Indo-European languages and the comparative method will offer a fine field for the student of Hebrew Syntax. From the industry of König in the past we have reason to hope that he will not disappoint us as did the others.

G. H. SCHODDE.